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suality, yet is his appearance still rather pleasing than otherwise. There is about him a look of blunt good humor and rough jollity, which gives a flat denial to the cruelty ascribed to him. He is said to have a leaning towards liberalism—weak, perhaps, in proportion to the inefficiency of his character, yet rendered probable by the fact, that he is now more detested by the ruling party, and acting under much more restraint, than in the most boisterous period of the Constitution.’ pp. 380, 381.

After what we have said, it is hardly necessary to add, that, on the whole, we think very favorably of the work ; and the extracts we have made, being tolerably fair specimens, will, we doubt not, be thought by our readers to justify this opinion, and recommend it more effectually to their attention, than any general praise we could bestow. The modest pretensions of the author would entitle him to a liberal indulgence, if the faults of his production required it ; but, compared with its merits, they are few and trivial. Though he proposes his book as the production of a youth, there is nothing in it of juvenile, excepting, perhaps, the rather enthusiastic admiration, and frequent mention, of female charms. The opinions seem to be formed with deliberation, and the reflections, in general, bear the marks of a just thinking.

ART. IX.—*Titi Livii Patavini Historiarum Liber Primus et Selecta quædam Capita.* Curavit Notulisque instruxit CAROLUS FOLSOM, Academiæ Harvardianæ olim Bibliothecarius. Cantabrigiæ, Sumptibus Hilliard et Brown. 1829. 12mo. pp. 296.

THIS selection from the remains of the great Roman historian, is designed for the use of those students in our higher schools, colleges, and universities, who have surmounted the difficulties of grammatical construction in the Latin language, and who are prepared to enter on a course of reading, where the higher qualities of style, as well as the structure, sentiments, and general execution of a work, become objects of attention. For this purpose, we know not how a book could be better adapted, than that which we have now named. Livy has been reckoned, even from his own time, among the greatest masters of historical composition ; and his copiousness, no-

bleness of expression, and splendid eloquence have called forth the loudest applauses of critics and commentators. If the selection of an author, in reference to the object in view, is unexceptionable, the manner, in which he is exhibited in this edition, deserves also our commendation. The first book, which is made up almost wholly of those great commonplaces which should be familiar to every scholar, is given entire. From the remaining books, to the end of the fourth decade, such parts have been extracted, as promise, from the events described, and from the manner of narration, to fix the attention, and deeply interest the feelings, of the student. That these extracts may have in no instance the character of mere fragments, the *Epitomes* of the books are published in their order; by a reference to which, the place in the history that each part occupies, and its relation to the whole, will be easily understood. This volume is likewise recommended by neatness and correctness, qualities so grateful to every scholar, and exhibits, in these respects, a striking contrast to the wretched guise, in which we find too many of the school-classics with which our book-market abounds.

In reading this volume, some suggestions occurred to our minds as to the use which should be made of it, and the *practical* purposes for which it is fitted; and it appeared to us, that a few remarks, bearing on these topics, might not be without their use. But what can be said now of an author, who has been before the world more than eighteen hundred years, and who has been examined, criticized, and weighed, in so great a variety of forms? Perhaps nothing; and yet, on the appearance of this work, some observations may be allowed, if recommended by brevity. We shall enter upon no discussion of the authenticity of the early history of Rome, of the diligence and faithfulness of its historians, and especially of Livy, in examining the monuments and early records of their country; or of their skill in weighing authorities, or of their impartiality in their final judgments. It will be suggested here, merely as deserving the consideration of the reader, whether due allowance has always been made, in deciding on the credibility of the Greek and Roman annalists, for the difference of manner during the early ages in transmitting a knowledge of events; and whether historical criticism, if not a distinct science among the ancients, may not still be recognised to no inconsiderable extent in their writings;—as common sense is the

same in all ages, and will often, where we little expected it beforehand, force its way and make itself heard, in spite of all obstacles. It may still further merit inquiry, whether, if opinions were to be formed of the diligence and accuracy of the moderns, their freedom from improper biases, and their willingness to allow to all their deserts, from the representations of the English historians of each other, and what they have, moreover, proved as well as asserted, even Livy has any great cause to dread a comparison. Our object is not so remote. We would rather consult the present convenience of our readers, their immediate interest, their practical advantage.

No one can read this volume, whatever he may have thought or heard of the popular eloquence of the Romans, without deep impressions of its adaptedness to its object, its persuasiveness, its elegance, and its force. Time, which, in most subjects, detects so many errors of judgment and taste, has brought nothing to light here, which can offend the most correct, or shock the most fastidious. Let the addresses, orations, harangues, or whatever other name may best designate them, which are incorporated in the narrative of Livy, be brought to any proper standard, they will bear the trial; let them be weighed in any just balance, they will not be found wanting. Does the occasion require sound argumentation, or careful and exact reasoning? We find it. Is there opportunity for lively description, ardent and powerful appeals to feeling? or does the case in hand naturally awaken emotions of pity and sorrow, of resentment and indignation; or demand ridicule and sarcasm, censure and reproach? We meet them all, each in its proper place; and active must be the imagination of that reader, and quick his discernment in tracing the operations of the understanding and the workings of passion, who does not find himself disappointed at every turn, who is not often surprised by the unexpected pointedness and conclusiveness of the reasoning, the clearness of the statements, and the strength and pungency of the direct appeals to the auditors. Besides, there is a simplicity, a propriety, and an ease of transition from argument to argument, and from topic to topic, that leaves nothing to be wished.

This commendation may be thought high, perhaps extravagant; but we will proceed to a more particular examination. We turn, then, to the speech of Camillus to the commons of Rome, on the proposition to abandon the city, after it had been

taken and ravaged by the Gauls, and to remove to Veji. It will be recollected, that, on the conquest of this latter city, violent dissensions had arisen between the patricians and plebeians in consequence of a project for sending a colony to Veji, and of dividing the senate and people, so that half should remove to Veji and half remain at Rome ; thus of the two cities making one commonwealth. It was urged that Veji had a large and fertile territory, that its situation was superior even to that of Rome, and that its edifices, both public and private, were more splendid and magnificent. The people, pressed forward by the tribune, Titus Sicinius, could hardly be resisted or pacified ; and all the power and dignity of the senate were put in requisition to restore tranquillity. Quiet, indeed, followed ; but the feelings of discontent and resentment, consequent on defeat, still rankled in the minds of the vanquished party. When Rome was in ashes, after being sacked and burnt by the Gauls, nothing could be more natural than the renewal of the former scheme ; and what before seemed desirable, expedient, and highly advantageous, now assumed the form of a necessary and indispensable measure. The question was not now as to quitting their former habitations, for these no longer existed ; the houses of Veji were ready to receive them ; and they could avoid the trouble and labor of rebuilding the mansions in which they had before lived. What was in the first instance a passion, now became a phrensy.

To stem this strong current of popular feeling, required no common courage and adroitness. The commons were to be managed as well as driven, and Camillus showed himself equal to the occasion. This magistrate, he being now dictator, clothed with the favor secured by recent victory, and supported by the whole body of the senate, ascended the tribunal. In the state of feeling in which his audience then was, the speaker would have at once closed every avenue to conviction, by commencing his address with a direct argument on the case. The course he adopts is circuitous, bringing both the tribunes and the people to reflect on the violence of their proceedings, and thus conciliating their attention. He exhibits himself, not as the willing opponent of their measures, but as influenced in his conduct by the highest considerations of patriotism. The meaning of this introduction we will endeavor to express ; the compactness and terseness of the language we should in vain attempt to emulate.

‘Contentions with the tribunes, Romans, are so much my aversion and abhorrence, that, while a wretched exile at Ardea, I had still the consolation to reflect, that I was far removed from these quarrels; and I resolved never more to return to Rome, even should I be recalled by a decree of the senate and an order of your own body. Nor has any change of opinion induced me to again enter the city; but I yielded to the exigencies of the state. The existence of my country was the question at issue, not whether I should reinstate myself in my former situation; and I would now gladly be quiet, nor would I open my lips in your assembly, had not a contest arisen, involving the highest interests of the commonwealth. To be backward and wanting in effort on an occasion like this, while life remains, in others would be disgrace, in Camillus impiety and infamy. Why have we sought the rescue of the city? Why, when it was besieged by the enemy, have we freed it from their grasp, if, after it is recovered, we ourselves desert it? Even when the Gauls were victorious, and the whole city was in their power, the gods and the people of Rome still held possession of the citadel and Capitol; and shall we, now that we are conquerors in our turn, and the city is recovered, desert the citadel and capitol; and our success be followed by wider desolation than our defeat?’ p. 130.

The dictator has evidently approached his subject with caution, but without fear; he has avoided unnecessary difficulties, but shunned no real danger; he has come to his point indirectly, but placed it distinctly in view. Having thus gained a hearing, he first dwells upon motives for remaining, drawn from the ceremonies of religion, and the superintendence of the gods over the affairs of Rome; considerations fitted, in the highest degree, to command the respectful attention of the assembly. He reminds them, that, in the events of past years, they would find, that prosperity or adversity had attended their efforts, according as they had been submissive or disobedient to the gods. He adduces as proofs, occurrences within their own recollection; and proceeds to state facts suited, more than all others, to influence the minds of a Roman audience. They inhabit a city, he declares to them, founded under the guidance of auspices and auguries; that every spot is occupied by the gods and religious rites; that, if their solemn religious sacrifices were assigned to particular days, the *places*, in which they were celebrated, were not less immovably fixed. ‘How does this project of yours,’ he adds, ‘compare with the conduct of the excellent youth, Caius Fabius, who, during the late siege, was seen to descend from the citadel, and rush

through the darts of the enemy, exciting the admiration of the enemy no less than your own, and performed on the Quirinal hill an annual religious ceremony peculiar to his family?' After dwelling on the profaneness of the proposed scheme, and its necessary connexion with the violation of whatever was held sacred in Rome, and directly appealing to the principal deities presiding over the city, he comes to what was, no doubt, the chief argument of his opponents, and one which it required uncommon dexterity to shift off or resist. It had formerly been said, when the proposition to remove to Veji was discussed, that there was nothing to be gained by deserting their present habitations and taking others. Now their houses were in ashes, their city was demolished, Veji was open to receive them, and they could be relieved from the trouble and labor of erecting new buildings on the ruins of the old. Here was a wide field for popular excitement; and the factious tribunes were busy, and would make the most of so favorable a circumstance. The demagogues of the day must have been not a little confounded at the manner of the attack on their favorite position. The dictator shows himself as able in rhetorical, as in military manœuvring. He thus treats this part of the subject.

'But we hear it alleged, that the case itself obliges us to abandon a city laid waste and reduced to ashes, and to take refuge in Veji, where everything is entire, and not to harass the people, reduced as they are to poverty, by compelling them to rebuild their habitations. That this is mere pretence, that the clamor on this point is false and hollow, you would yourselves see, Romans, were I to be silent respecting it; you, who well remember, that when both the public and private edifices were safe, and the city was standing, this same scheme of removing to Veji was agitated. See, tribunes, the difference between my mode of viewing this subject and yours. You think, whatever objections to a removal existed at that time, none exist now. I think, on the contrary,—but do not be surprised, till you hear what I have to say,—that, although a change of residence had been expedient while the city was safe, now, that it is in ruins, to quit it is by no means allowable. The reason is plain. Our recent victory furnished, at that time, a plausible pretence of removing to a captured city, and glory might be anticipated for ourselves and our posterity; but now, a removal would be disgraceful, it would stain our honor, and the credit of the measure would redound to the Gauls. We shall not appear to have left our country as conquerors, but to have lost it, as the vanquished party. It will be

said, that the flight at Allia, the capture of the city and the siege of the Capitol, imposed on us the hard necessity of deserting our gods, and, by exile and flight, abandoning a place we could no longer defend. But have the Gauls been able to demolish Rome, and shall the Romans appear unable to rebuild it? Will you suffer these very Gauls to return with augmented forces (for we well know that their numbers are immense), and to fix their residence in this city, once taken by them, and now deserted by you? What if the Gauls should not do this, and your old enemies the *Æqui* or *Volsci* should establish themselves in Rome,—would you be content, that they should be Romans, and you *Vejentians*? Which would you prefer, that the city, though a desert, should be possessed by yourselves, or be inhabited by your enemies? A more impious and abominable act, than that proposed, I cannot conceive of. Are you prepared to submit to such criminality and disgrace, from disinclination to building? Even if we could erect throughout the whole city an edifice no better or larger than the cottage of our founder, would it not be preferable to dwell, like shepherds and rustics, in huts, while still amidst your temples and gods, than for the state to go into voluntary banishment?’ p. 133.

He proceeds to urge other reasons for rebuilding the city, and dwells particularly on the favorable situation of Rome, its healthful hills, its convenient river, facilitating both internal and external commerce; and the various advantages which the city enjoyed for defence and increase; and closes in the following manner.

‘Since such is the case, what reason can there be for hazarding a new experiment? You may, indeed, carry away with you your bravery, but the fortune of this spot admits of no transfer. Here is the Capitol, where, when a human head was formerly found, it was foretold, that this place should be the head of universal empire. Here, formerly, the gods, *Juventas* and *Terminus*, to the great joy of our ancestors, refused to be moved. Here are the fires of *Vesta*; here the shields sent down from heaven; here, if you stay, all the gods proffer their favor and protection.’ p. 134.

In this harangue, everything is simple, unaffected, perspicuous, ardent, and forcible, and in the highest degree fitted, in reference to the assembly addressed, to convince and persuade. Nothing is introduced remote from the question at issue, nothing which would have even the least tendency to divert attention, nothing to offend, nothing unintelligible or without the ordinary range of thought of a Roman audience. The whole is so arranged, that the parts succeed each other in the closest connexion, every one arising naturally from what precedes it,

and by so easy a transition, that attention is more fixed, and curiosity and desire of learning what follows are constantly strengthened. Art, if it here exists, is no more than consummate judgment in selecting the best topics and assigning to each its proper place. Change the order of any one of the arguments, illustrations, direct addresses, or of the appeals to the gods, and the injury is manifest. Any considerable variation being supposed in the arrangement of the topics of this discourse, a new combination of circumstances, to render the whole appropriate, would be necessary.

We are aware, that it is said, that this speech is the production of the historian, and that Camillus had as little to do with its composition, as Livy must be supposed to have had in the preparation of that, if any such there was, which the dictator actually pronounced. This may be true ; yet this circumstance, so far as our object is concerned, is of little consequence. We will admit, that it is possible, nay, probable, that the historian in giving an account of the dissensions at Rome, which arose out of the subject of rebuilding the city after its destruction by the Gauls, in stating the reasons for continuing in the ancient place in preference to removing to another, chose to incorporate them in a popular harangue ; and to put this in the mouth of one who was chief in power and influence. All this may be allowed ; though we have never seen grounds entirely to disbelieve, that in a commonwealth, where popular eloquence confessedly so much prevailed as in the Roman, and where it had so great and commanding an influence, and where records of certain kinds are known to have existed, some more particular notices of events, and even of many discourses on important occasions, were handed down to posterity, than modern critics are willing to allow, or than we have means of directly evincing. But however this may be, whether this speech was composed from authentic memorials of what Camillus actually said, the performance having received only its polish and coloring from the hand of the historian, or whether it is partly or wholly the production of Livy himself, the character of the performance is not altered. As a specimen of popular eloquence, the estimation in which it should be held, must depend upon its own merits, and not on the fact of authorship. One thing, however, must be allowed as certain, that such an address could not be composed, except in a free state, by one who had been trained in the school of popular discussion, and

who was well acquainted and familiar with the peculiar feelings, partialities, and sympathies of an assembly of Roman citizens. We are aware, that it has been the opinion of some historical critics, that the introduction of this speech into the account of the rebuilding of Rome, and the importance attributed to it, and to an omen observed soon after, connected with the circumstances of the story, throw an air of fable over the whole transaction ; or, at least, render it extremely improbable. Such objections, however, have originated, for the most part, with those who have had little personal knowledge of popular governments and popular assemblies. That to persons born and educated amidst institutions in most respects unlike those of Rome in the early ages, especially to those who have been accustomed to see the government everything, and the people nothing, many events should appear incredible, which yet proceeded from the very constitution of society in the Roman republic, need occasion no surprise. Early associations, as all acknowledge, have a lasting, and oftentimes a controlling influence over the judgment. But nothing is more evident, from the uniform testimony of antiquity, than that in small states, such as Rome then was, the most important concerns were managed in general assemblies under the direction of opposing orators, and that measures, which, for the time, would seem to threaten the existence of the state, after the ferment of discussion was over, would soon cease to attract attention or be forgotten. Everything would then proceed in the ordinary course, till some new tempest was excited by a breeze from another quarter.

But, however this may be, and whatever opinion we may form of the genuineness of the speech of Camillus, there are two popular harangues in this volume, taken from the thirty-fourth book of Livy, concerning which very little doubt can exist, that we have them essentially as they were pronounced in the Roman Forum. These are the addresses of the Consul Marcus Porcius Cato, and Lucius Valerius the tribune, on the proposition to abrogate the Oppian law. Cato, who is better known as Cato the Censor, had a high reputation for eloquence in his time. He began the business of public speaking at a very early age, and managed causes in the Forum without compensation ; which circumstance, no doubt, promoted the rise of his popularity. The number of his friends and admirers rapidly increased, and in consequence he was advanced to the highest honors of the state. He gained so great celebrity by

his pleadings, that he was called the Roman Demosthenes, and he awakened an ardent zeal, among the youth of Rome, for the study of eloquence. Nearly fifty times during his life, he was publicly impeached for misdemeanors; and so fortunate, or so able, was he in defending himself, that in every instance he was triumphantly acquitted. Cato was the farthest from being a recluse, or an orator who spoke according to the precepts of the schools, and not according to rules which he had himself verified in his intercourse with the world. He adhered to the practice of the early Romans, in cultivating the ground with his own hands. He prepared his dinner without fire, and his suppers were of the most frugal kind. His dress was plain and unexpensive; he drank the same wine as his slaves; and this mode of life he followed even after his consulship and the honors of a triumph. He early applied himself to agriculture, and made it his amusement in old age. While in the country, he always invited some of his neighbors to sup with him, entertained them with his conversation, which often turned on the praises of the old Romans; and no one knew better how to apply facts and anecdotes, or had a greater number at command. From the remains of his work on agriculture, it is manifest, that, on these occasions, he could discourse also largely on soils, crops, and manures, the management of cattle, and the best modes of preserving oil and wine; could furnish receipts to make cakes, puddings, or sausages, explain the virtues of cabbage, and prescribe for various diseases which flesh is heir to. This kind of intercourse with his country neighbors necessarily led him to become acquainted with their dispositions, their prejudices, and partialities. Nor was he conversant alone with persons in the humbler ranks of life. Though Cato was alarmed at the introduction of the Greek philosophy into Rome, and predicted that the Romans would lose the empire of the world when Grecian literature once became prevalent among them, and was active in procuring a decree of the senate by which the Greek philosophers were expelled from the city, yet he learned Greek in his old age, and became himself a proficient in that very learning, which he had so much feared, and endeavored to destroy. A man, who was at the same time a warrior and a philosopher, a husbandman and an orator, and distinguished in whatever engaged his attention, must have had unusual opportunities of studying the human character in every rank of life; and an oration from such an individual must deeply interest our curiosity.

That there is good reason to believe, that the oration ascribed to Cato by Livy really belongs to the Censor, with inconsiderable variations, appears from what is said by Cicero. This great Roman orator, in his account of those among his countrymen who had become illustrious by their eloquence, speaks particularly of Cato. He compares him to Lysias, and thinks there is a striking resemblance between the two orators, in their acuteness, their elegance, their sprightly humor, and their brevity. He says that he had seen and read more than one hundred and fifty orations, which then remained of Cato's, and that they possessed the highest rhetorical excellencies. He admits, that the language of the Censor is somewhat antiquated, and that it partakes of the harshness and inelegance of the age in which the orations were composed; but adds, that if it were modernized and should receive the improvement of a more artificial and harmonious arrangement of words, no one would be preferred to Cato. These orations must have been in the possession of Livy; and that which he inserted in his history, was probably one of them, corrected in its style, and fitted in the mode of expression and in the structure of sentences to the taste of the times. The sentiments, the mode of reasoning, the popular cast of the whole discourse, suited, as it is throughout, to the feelings, humors, and prejudices of an assembly of the Roman people, are clearly what might be expected from such a source. Like the other specimens of the popular eloquence of the Romans, furnished by the same historian, it is confined strictly to the subject in view; there are no long digressions; and the connexion of everything said with the main design, is at once perceived.

The occasion of pronouncing the speech in question was this. When the war with Hannibal was at its height, and soon after the battle of Cannæ, so fatal to the commonwealth, a law had been introduced by Caius Oppius, a tribune of the people, by which it was enacted, that no woman should use for ornament more than half an ounce of gold, or wear a dress of different colors, or within the city or any town, or nearer the city than one mile, should ride in a carriage drawn by horses, except for attendance on some religious celebration. In the five hundred and fifty-seventh year of Rome, a proposition was made to repeal this law, on the ground, that as the republic was in a state of great prosperity, the original cause of the law no longer existed. Two of the plebeian tribunes were op-

posed to the repeal, and supported the Oppian law with all their influence. Many of the nobles joined in the discussion, some for the law and others against it; and the Capitol was filled with crowds showing great ardor and zeal, but divided in their opinions. The women, who were determined not to be controlled by any common rules of decorum in a matter which so nearly concerned them, dispersed themselves through the streets of the city, thronged the avenues to the Forum, and besought the men, that in a time of so great public prosperity, this odious restriction on female ornaments might be removed. The throng of women was constantly on the increase, as their number was enlarged by arrivals from the neighboring villages. They proceeded so far as to make personal applications to the consuls, prætors, and other magistrates, and to conjure them to support their cause.

Cato was of course inexorable to their prayers. All his opinions and prejudices were in favor of the law. A man so temperate in his habits, so attached to the simple manners of the old Romans, and so hostile to luxury as the source of individual and national ruin, could not be supposed to look with patience on a measure, which so directly opposed all his notions of policy. The inroad which was threatened by this seditious movement of the women, on the ancient rigid domestic government of the Romans, must have excited his highest indignation. We accordingly see in his speech the stern and severe Roman, earnest and vehement, yet almost disdaining to discuss such a question in the ordinary way, and aiming to effect his object by insinuation, sarcasm, and strong expressions of contempt, as well as by argument. He begins his harangue in the following manner.

‘If each of us, Romans, had supported the proper rank and authority of a husband in his own family, insisting, as he ought, on the obedience and respect of his wife, we should now have less trouble with the whole sex. But because the law is given us at home, and we are there the slaves of female insolence, our independence even in the Forum is contemned and trampled on; and because we have been individually vanquished, we actually stand aghast now we see our wives assembled in a body. I had hitherto supposed, that it was a mere tale, that, in a certain island, the whole race of males was cut off, root and branch, by a conspiracy of the women. Nothing can be more dangerous to either men or women, than to permit these secret assemblies, this caballing and intriguing. I am not confident, whether these

machinations themselves, or the precedent they establish, should be considered more mischievous in their tendency. This female mutiny, whether it is a spontaneous act of the sex, or brought about by your instigation, tribunes, certainly implies fault in the magistracy, and I know not, whether it is more disgraceful to the tribunes or to the consuls. The shame belongs to you, tribunes, if these women are brought here to aid your seditious purposes; to us, if we suffer laws to be imposed on us by a *secession* of the women, as was formerly done by a secession of the common people. It was not without a deep sense of shame, that I just now entered the Forum through a press of females.' p. 251.

We cannot give this speech entire. The determined spirit of the orator appears from the very exordium, and his consummate judgment in giving the discussion, at the onset, such a turn, as to excite in the minds of the hearers a contempt of his opponents. The insurrection of the women, under the lash of his tongue, savors of the ridiculous; and a preparation is obviously made to secure a favorable hearing to what should follow. The allusion to the former secession of the commons to the *Mons Sacer*, must have been to a Roman audience extremely sarcastic. The orator proceeds to insinuate, that something still more intrusive is aimed at, than the repeal of the Oppian law; reminds the assembly under what salutary restraints females were placed by the ancient institutions of the country; and gives the men to understand, that if once the women acquire an equality of rights, the superiority of the sex will follow as a necessary consequence. The introduction of luxury and avarice was the thing which Cato dreaded; and to guard against so great an evil, he strongly urged the continuance of the law as necessary. He says,

'You have often heard me, Romans, complaining of the profuse expenditures of the women, and also of the men, and not only of men in private life, but even of magistrates. I have told you, that the commonwealth was suffering from two opposite vices, avarice and luxury, plagues which have subverted the greatest empires. As the affairs of the republic are daily more flourishing, as we are enlarging our territories, as we have already passed over into Greece and Asia, which are opulent regions, abounding with the strongest temptations to indulgence, and as we are this moment handling the wealth of kings, I tremble, lest these treasures should gain a more entire mastery over us, than we over them. Believe me, Romans, the statues which have been brought into the city from Syracuse, threaten our ruin. I hear quite too

many expressing their praises and admiration of the ornaments of Corinth and Athens, and sneering at the earthen images of the gods placed before the temples of Rome. For my part I prefer these gods, so propitious to our interests, and who, I hope, will continue to be our patrons, as long as we suffer them to retain their stations.' p. 253.

The whole speech deserves attentive study, as containing an artful selection of topics, exhibited in a manner admirably suited to produce popular effect.

The consul, however, was defeated in his opposition. The repeal of the law was carried, and the speech of the tribune Lucius Valerius, in support of the measure, is hardly inferior to that of Cato. As there is no doubt of the genuineness of Cato's speech, there is reason likewise to believe, that the harangue ascribed to the tribune is the one actually pronounced by Valerius, it having been polished and modernized by the historian, as above mentioned. We can cite a single passage only in the introduction. As Cato had spoken so contemptuously of this movement of the women, styling it a mutiny and a *secession* of their body, it was important, at first, to remove any unfavorable impression made by this consular ridicule. The tribune begins with a compliment to Cato, and goes on to ask,—

‘But what novelty is there in the conduct of the matrons, because in a question which so nearly concerns them, they have appeared in public? Have they never come out in a body before? I will refer you, Cato, to your own “Antiquities.” Learn there, how often they have taken the same course, and always for the public good. And first, in the reign of Romulus, when the Capitol was taken by the Sabines, and a battle raged in the Forum, was not the contest hushed by the rushing in of the women between the two armies? And further, after the expulsion of the kings, and the legions of the Volsci had encamped near the city, did not the matrons avert a storm which threatened the existence of Rome? And when the city was captured by the Gauls, by whom was the ransom paid? Did not the matrons unanimously contribute their gold for the public benefit? The cases may be dissimilar, as you say; but they show that the women have now done nothing new. In exigencies, where the interests of both men and women were at stake, nobody wondered at their conduct. Why, then, should we be surprised at what they have done in a matter which so peculiarly concerns themselves?’ pp. 254–255.

The whole of this speech is direct, vehement, and argumentative.

The speeches we have now referred to, as well as all others found in the same historian, and, indeed, in all the historians of antiquity, have throughout that appearance of reality, and that practical and business-like character, which strongly recommend them as patterns for imitation to the youth of our country. They afford examples of a happy union of plainness with elegance, of the utmost clearness and perspicuity, with great closeness and refinement of reasoning, and, what is no slight recommendation, a full and entirely satisfactory exhibition of a subject, with extreme brevity. It is seldom that a passage or a clause can be omitted without obvious injury to the sense, or that anything can be added, which improves the reasoning, or increases the effect which the speaker is aiming to produce. We know not, therefore, where a better foundation can be laid for proficiency in popular eloquence, than in the study of what has descended to us from antiquity, in this department of oratory. For any department of public speaking in modern times, important hints may be derived from the same source. The harangues in other historians have great excellences, particularly those in Thucydides, Sallust, and Tacitus, some of which are perfect in their kind; yet we know of none, which, on the whole, have a stronger claim to attention, than those which are contained in Livy. So manifest are the advantages of making these speeches a study, that we have no hesitation in saying, that whoever enters into their true character, and feels the spirit which pervades every part of them, has made a most important step, in a country like this, towards practical life. He is prepared to read the debates of modern legislative assemblies with additional profit, is better able to separate what is extraneous from what is essential in a discussion, and to unite in the most perfect manner conviction with persuasion, which should be the great object in all public speaking.

Livy has likewise been greatly admired for his descriptions. Whatever he delineates, is painted to the eye; and the effect produced by the works of the greatest artists, either in painting or statuary, must fall far short of that, which follows from the contemplation of one of the pictures of this writer, with no other coloring but that of language. No author ever understood better the selection and arrangement of circumstances, or the power of particular words and phrases, when made to occupy the right place, in affecting the feelings and the imagi-

nation. We are aware, that it has been often said, that the ancients, in their descriptions of great events, dwell too much upon the surface of things; that what they exhibit is graphic and fitted for the canvass, but fails to awaken the deeper emotions and to excite the stronger passions. We suspect there is some error in this view of the subject. They do not perhaps, so often as the moderns, exhibit an emotion of the mind separate from the causes which produce it; but joy or sorrow is seen to belong to individuals, and those individuals to be in circumstances appropriate to their state of feeling.

The several extracts in this volume may be considered what by artists are denominated *studies*; and all of them deserve to be perused not once, or cursorily, but often, and with close and assiduous attention. Let them be read till the language, the thoughts, and coloring are familiar, and no exhortation will be needed to induce the scholar to look after what else remains of the works of this historian. He will read all which time has spared us; nor will he pause without reluctance, till he has become intimately acquainted with all the great masters of ancient learning, whether of history, philosophy, eloquence, or poetry.

ART. X.—*A Poem delivered before the Porter Rhetorical Society, in the Theological Seminary, Andover; September 22, 1829.* By RICHARD H. DANA. Boston. Perkins & Marvin. 8vo. pp. 15.

BOTH the poetry and the prose of Mr Dana stand conspicuous for their beauty, amidst the various and growing, though still youthful, and rather crude literature of our country. He has gained the respect of that class of readers which he himself would most wish to attract, and he has risen above the censures of those who once altogether condemned him on account of his occasional peculiarities and waywardness of taste and style; so that he is now sure of a favorable and very general attention, whenever he sees fit to request it, which is not so often as we could desire.

If we should say that we were pleased with the poem now before us, we should express but weakly and unworthily the